

# The Coming Day.

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OCTOBER, 1898.

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## THE CONSERVATISMS AND MISTAKES OF SCIENCE.

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SPOKEN AT CROYDON.

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*'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'*—Matt. xi. 25.

IN the revised version, the word 'prudent' is rendered 'understanding.' Perhaps 'clever' would have been better, as suggesting just the minute touch of satire which we may detect here. But the general sense is clear.

On the face of it, this seems unlikely to be true. But it is a curious fact, nevertheless. The very clever people are apt to just overdo themselves as authorities,—to be over-strongly entrenched in a settled conclusion. And, truly, it must be tremendously difficult for an 'authority' to admit an upsetting fact:—as difficult as it would be for an archbishop to turn Unitarian or Free Christian!

The higher the 'authority,' the less inclination is there to seem 'odd' and 'eccentric,' or to go into the wilderness alone. The 'babes' in science are free to go anywhere—to look at anything. They are ingenuous. They are disentangled. They have 'a mind to let':—and, as a rule, to them is the unseen first revealed.

Lord Bacon noticed the fact which Jesus observed. He said, 'There should be no other way of admittance to the kingdom of man, founded in the sciences, than to the kingdom of heaven, into which, except as a child, one is not permitted to enter.' And even Huxley, who was as apt as any one to suffer from the defects of the over-confident,

said of the philosophers that 'Truth yielded herself rather to their patience, their singleheartedness and their self-denial, than to their logical acumen.' But, of late, we have suffered much from a surfeit of science; and the young smatterers or the half-educated have suffered most: and the foolish word 'impossible' has come absurdly into vogue. Indeed, 'a little knowledge' has been a dangerous thing.' As a satirist lately put it,—'The modern world has been sitting in a strong draught of knowledge, and has caught a chill,'—the chill of faith and hope and expectation. And so it has come to pass that the very clever man (and especially the man who knows he is very clever) is made an agnostic by his cleverness, because his cleverness suggests doubts, and leads him to make overmuch of the merely logical and demonstrable: and he may be in this way shutting himself out from the vast, while even the child, who is responsive to fairy-tales, and the shepherd who is aware of God on the hill-side, may be more open to the new and finer light, and nearer to the ultimate things. Herbert Spencer has told us that science 'brings exaltation of mental life,' and so it does, but it may at last confine the mental life within very rigid grooves.

It is a most humbling fact for scientific men that, as a rule, with very few exceptions, the men of science have been wrong in their verdicts respecting new ideas. Dr. Heber Newton lately made a collection of these wrong verdicts; and a very curious collection it is. He reminds us that until the commencement of the present century, the existence of ærolites was denied by the best scientific authorities. Antiquity had traditions of fallen stones, but the scientific men knew better. One great authority said, 'There are no stones in the sky; therefore none can fall to the earth.' But in 1794 it was reluctantly admitted that stones might perhaps fall from the sky: and it was only in 1803, when an ærolite fell in broad daylight (a fact verified by the Paris Academy of Sciences), that doubt disappeared.

But the philosophers of the 18th century had many illustrious examples of learned ignorance to copy!

The learned Professor of Philosophy at Padua

was angry with Galileo, and refused even to look at the moon through his telescope. I suppose he thought it silly, if not impossible, just as some wise people now refuse to look at some other 'silly' and 'impossible' things, thereby only measuring their own ignorance and prejudice.

Sir Humphrey Davy, a keen investigator, and an authority, in his way, nevertheless scoffed at the suggestion that London would one day be lit with gas. He knew too much about gas to believe that!

In 1838, Madame Daguerre, the wife of the discoverer of the daguerreotype, had a consultation with medical celebrities as to her husband's mental condition. The wife, as a crowning proof of his insanity, burst into tears and declared that he believed he could nail his shadow to something, and keep it there! And the doctors quite agreed, and advised the incarceration of the unfortunate discoverer of photography! But it is now fairly well known that all the doctors have come round; and, at anyrate, admit photography.

When Harvey demonstrated the circulation of the blood, not a single surgeon over 55 years of age believed it. They ignored or sneered; and the records of the Paris Royal Society of Medicine have embalmed for us the beautiful fact that a certain candidate for membership tried to win his election by reading a paper on 'The impossibility of the circulation of the blood:' and the London College of Physicians simply ignored Harvey's discovery.

When Benjamin Franklin communicated to the Royal Society of Great Britain the report of his experiments, shewing the identity of lightning with other electrical phenomena, his statements were greeted with learned laughter.

Galvani (whose name is embalmed in the word 'galvanism'), was treated in a similar way: so was Mesmer. This keen man (whose name is preserved in the word 'mesmerism'), was both derided and damned: and the Academy of Science at Berlin declared that his ideas were 'destitute of foundation and unworthy of the smallest attention.' A Royal Commission was, however, appointed in Paris, and it unanimously concluded that the whole



thing was mere imagination. In 1826, the French Academy of Medicine appointed a commission to investigate it. This committee sat for five years, and then submitted a Report, admitting the facts, including the mesmeric sleep, the performance of an operation without pain, and clairvoyant perception of internal states of the body, with the prevision of crises, and the prescription of remedies. This Report, from its own committee, the Academy at first refused to discuss, and then, after a discussion, refused to print. And now to-day, after 100 years of scientific contempt, the facts of mesmerism and hypnotism are fully admitted by any medical authority who counts for anything : and 'The Profession' are actually suggesting that the Government should turn over the subject to them as their freehold, and shut out everybody else !

Baron Reichenbach, in this same wonderful field of inquiry, was branded as a liar and a madman by the learned, and his great researches were handed down for the verdict of another age,—researches which will find the world plenty to do for another 100 years.

Even as late as 50 years ago, the discoverers of fossils were ridiculed and persecuted. But we know well that 'all this exuberance of scientific scepticism, this revel of incredulous merriment,' through a quarter of a century, came at last to grief.

Propulsion by steam was another of the suggestions which the scientific authorities denounced. It was submitted to half the Governments of Europe ; and everywhere 'the wise' condemned it. One great authority said he would eat any boiler and engine that propelled a vessel across the Atlantic. Napoleon referred the subject to the great Academy of Science, and the great Academy of Science damned it as 'a ridiculous notion.' The French Academy made merry over it, and proposed a straight jacket for the lunatic who offered to construct a railroad.

It was a scientific officer in the service of the Indian Government who declared that the phonograph was scientifically impossible. He said the proposal was probably a hoax, but he had worked it all out, and declared it simply could not be.

A curious and humiliating record this for the science which, in our own day, is up to its old game, and arrogantly puts up the label 'Impossible' where it should inscribe 'Ignorant.'

No less a man than Thomas Buckle told the members of the Royal Institution to their faces that Goethe, the great German poet, discovered certain important botanical laws which the scientific world received, not only with incredulity, but with indignation which was all the hotter because it was a poet who dared to teach them science. 'You know the result,' said Buckle, 'The men of facts succumbed before the man of ideas. Even on their own ground, the philosophers were beaten by the poet,' and science to-day accepts what the scientists then opposed.

Even Tyndall said, 'The greatest cowards of the present day are not to be found among the clergy, but within the pale of science itself.' And yet it is to science we are told to look for everything, even for permission to believe in worlds unseen, in the immortal soul and God! I hesitate. The record is not good enough. I love science, and, if they would let me, I would venerate scientific men, but history bids me beware; and I see the vast sense of Christ's deep saying,—'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

I have made these remarks in anticipation of the highly important meetings of the British Association which begin next Wednesday in Bristol. I rejoice to believe that it will meet under hopeful auspices so far as our subject for to-day is concerned. Its president is a man who has announced himself as a man who has 'a mind to let,' and who has abundantly shewn that this is no idle boast. The fatal defect of scientific men is that they are too apt to think they know what the laws of Nature are, whereas the utmost they ever know is some few manifestations of force or energy, and some few sequences of cause and effect. But for all the great things, the wisest men of science are only like men who are feeling their way, with the help of a tallow candle, along boundless underground corridors and caves.

It becomes us all to be humble and teachable, and to avoid the word 'impossible,'—but humility and teachableness and the avoiding of the word 'impossible' best become the man of science who, if he is anything at all worth mentioning, is, above all things, a seeker after truth.

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## THE ALLEGED PROPHECIES CONCERNING JESUS CHRIST IN THE OLD TESTA- MENT.

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SIX LECTURES—REVISED.

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### II.

#### THE BOOK OF ISAIAH.

HAVING cleared the way by considering a variety of facts concerning the alleged prophecies in the Old Testament and their fulfilment in the New, I proceed now to name two principles concerning a genuine case of fulfilment of prophecy. First: a prophecy can only be recognised as such when it is simple and direct. If we allow that a prophecy may be complex and cloudy, we open the door to all sorts of impositions and vain imaginations, and men's fancies or prejudices will create endless arbitrary meanings and interpretations: then, second, the event said to be predicted ought also to be clear, and as little ambiguous as the language that is said to predict it; for if the language is not clear, the alleged prophecy may be made to mean almost anything; and, if the event is not explicitly stated, we have no guarantee that the alleged prediction and the event are related to one another. To this I will only add Priestley's shrewd remark, that if the passage in question was 'not a prophecy when it was originally composed, it could not become one afterwards.'

If these are sound rules concerning prophecy,—and I think they are,—we shall have solid ground to stand on, and good honest light to walk by in our examination of the alleged prophecies concerning Christ in the Old Testament, and we



shall know what to do with statements such as that once made by a famous theologian,—that the ‘same prophecies have frequently a double meaning, and refer to different events—the one near, and the other remote—the one temporal, the other spiritual, or, perhaps eternal. . . . The prophets thus having several events in view, their expressions may be partly applicable to one, and partly to another.’ We shall know, I say, what to do with statements like that—we shall dismiss them, as a mere contrivance for buttressing up a delusion. For what does that kind of argument come to? It comes to this, that you may make the alleged prophecy mean two things or anything. It would, therefore, be useless to show that the supposed prophecy referred to a political event in the days of the speaker; for, if we allow the loose accommodation of the theologians, the reply will be,—‘Yes, it is true that the prediction primarily related to the political event in the days of the speaker, but it also related to a spiritual event that should happen hundreds of years after the speaker’s death.’ By proceeding in that way you can do what you like with the record.

The only safe, the only honest, the only legitimate method is—to find out the speaker’s or the writer’s meaning, and to stick to that. It is told of a great modern preacher that, in expounding a passage denouncing judgment upon the ‘young lions’ of a people (whatever that meant), he said this undoubtedly referred to England, for were not three young lions quartered on the royal arms? And I believe it was a bishop who said that Isaiah predicted the modern locomotive and the railroad when he said,—‘And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly.’ However absurd that seems, it is not a whit less absurd than nine-tenths of the expositions of grave divines concerning the so-called prophecies.

I proceed, then, at once to ask—And what in relation to the predictions to be found in the Old Testament was the one meaning and intention? I put the question in that form on purpose, to convey the idea that, in the main, the predictions

in the Old Testament were related, and did refer, to one thing. What was that one thing? I reply, The restoration of the ancient Jewish people to their country from captivity, and the new splendour of their recovered national life; or the fortunes of the nation when beset by the foreign foe. These were genuine predictions, but they referred to pending events—to political changes always near at hand, needing no supernatural power to foretell, and admitting of no reference to altogether different and far-off events.

I shall now proceed to show this, dealing first with the alleged prophecies concerning Christ, which clearly relate to pending political or national events; and then considering the alleged prophecies,—which are not prophecies at all, still less predictions,—concerning Christ, but which are purely personal descriptions of present or even past experiences: and, as being the richest of the so-called prophetic writings, I shall take first the prophecies of Isaiah. The first passage I shall refer to is one quoted in Matt. i. 21-23,—

And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet saying; Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

The reference is to Isaiah vii. 14. We turn to the passage, and what do we find? We find an account of the siege of Jerusalem by the king of Syria and the king of Israel, and of the going of the prophet to the king of Judah, to reassure him, at the command of Jehovah, who tells him to say to the king, 'Be not faint-hearted because of these two stumps of smoking firebrands,' and to promise that the confederacy shall not prosper. Then Jehovah tells the king to ask for a sign to encourage him, but he declines, and then Jehovah says He Himself will give him a sign; and this very sign is described in the verse which is quoted by Matthew and applied to Christ. Here is the whole passage, from the old version,—

Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know



to refuse the evil and choose the good. For before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

First of all note here, that the Hebrew word translated 'virgin' is rendered 'young woman' by the very best authorities; Dr. Vance Smith even suggests 'young wife' with the article 'the,' and that 'shall conceive' is not the future but the perfect tense, 'has conceived.' But, in particular, note that this is a sign for Ahaz, the king, to reassure him amid his political troubles, and in view of his capital being at that time besieged by two kings. The prophet expressly says,—You shall not be defeated: this confederacy of the two powers will come to nothing; and I promise that before the time a child, now about to be born, is able to refuse the evil and choose the good, and while as yet it is eating infants' food, you shall see the destruction of your enemies. In plain English: Do not be afraid of these two kings, for in a few months they shall be destroyed in or from their own kingdoms. And this really happened. A year after, one of the kings was slain; and the other the year following. That the child, who was designated as marking the time, should be called Immanuel (or God with us), suggests nothing uncommon. It was an ordinary event, that children should be called by names indicative of God's presence and help. Thus the prophet's name itself, Isaiah, means the salvation of Jehovah; but it was a common custom among the Jews to give these symbolical names, and it was perfectly appropriate that the child, which was to mark the period of the king's deliverance and triumph, should be called Immanuel, or 'God with us.' In the very next chapter (viii. 10), this same word, Immanuel, is translated 'God is with us,' and in connection with a reference to the king of Assyria and the political and military events of the prophet's own day. Barnes, one of the most orthodox of commentators, fairly says of this use of the name of God or Jehovah, in giving names to children, 'In none of these instances is the fact that the name of God is incorporated with the proper name of the individual any argument in respect to his rank or character.'

It has been held, with some reason, that the child referred to was the king's grandson,\* but it may have been the child of the prophetess who is mentioned in the very next chapter as conceiving a son under the same circumstances. If so, Jehovah told the prophet to call that son by another symbolic name; that son also He used and gave as a sign; for, said Jehovah, 'before the child shall have knowledge to cry, "my father" and "my mother," the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.' This, in the 8th chapter, is a precisely similar case to that under consideration in the 7th; and as, in the second case, the wife of the prophet is expressly mentioned as the woman who conceived the son who should be given for a sign, it may reasonably be supposed that the woman in the first case is the same or a similar person. But, be this as it may, three things are plain,—that the birth designated was a sign for a particular and very near event; that the sign related simply and solely to Ahaz and his political needs; and that the child to be born would be eating child's food in a few months from the utterance of the prediction; for it expressly says,—Before this child shall have done eating child's food, the two kings that now distress you shall be destroyed. This being the case, it is preposterous to say that the prediction referred to a birth 750 years ahead! What sign would that have been to Ahaz? and what relation would that have had to the overthrow of two kings 750 years before?

But a few verses towards the end of chapter viii. clinch the whole thing. After comforting his king concerning the two kings against him, and describing the coming deliverance of the one and the destruction of the other, the prophet bursts into a defiance of the opposing kings and armies, and ends in this remarkable manner,—‘Now bind up the testimony’—or prediction, which I have uttered. ‘I will now wait for my God. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel.’ What

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\* Hezekiah's first child, whose birth, quite likely, occurred about that time.

children? Why, the child or children just mentioned, called by symbolic names, indicating the help of God, and the swiftness of coming doom, whose period of infancy would mark the limit of the existence of the invading kings. But Matthew applies the prediction to Christ? I know he does; but that does not make it a proper thing to do. The prediction is perfectly clear, definite and circumstantial; it related to particular persons, events and circumstances in the days of the speaker, and in immediate connection with those persons, events and circumstances. To take a prediction whose fulfilment is strictly limited to a year or two, and to make it apply to an event 750 years after, is altogether intolerable, especially when, by doing so, it has to be torn from its connection, and violently applied to a set of circumstances utterly different.

A little farther on, in chap. ix. 6, we come upon a passage which has been enormously relied on by those who have desired to find the God-man predicted in the Old Testament, but I will venture to say that the evidence is overwhelming that the wish has here been father to the thought. The verse runs thus, in the old version,—

For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

This verse occurs in a document which is purely political. It is, in fact, only separated by ten verses from the prophet's outburst about the child or children being signs of coming triumphs for his country and his king. Immediately upon that, he breaks out into an exultant song of hope about the rising hope of the nation. All who know anything about the rhapsodies of loyalty, and the exigencies of the State, especially in troublous times, will understand perfectly well the prophet-courtier's joyous burst of song.

The whole chapter is a torrent of mingled fury and joy. The chapter is full of life and eagerness and haste: it relates altogether to surrounding and impending changes; and to political triumphs that will come to this child that 'is born.' Now, I submit that it is a monstrous thing to take the verse from its connection and apply it to the birth



of a person 750 years farther on—to a person utterly unrelated to the circumstances here vividly described, and utterly unlike the individual here clearly portrayed. Specially incongruous is it to follow a description of Christ with a description of his sitting on the throne of David as a ruler and a king. But it is a most likely and admirable description of a young king, the living hope of a struggling people, of whom it fitly says, 'the government shall be upon his shoulders.' But he is called 'the mighty god,' and 'the everlasting father'? Certainly he is, and with great appropriateness, if we understand the words and their meaning. The names or qualities attributed to this child are—'wonderful,' 'counsellor,' 'the mighty god,' 'the everlasting father,' 'the prince of peace.' The only words at all requiring notice here are the two names, 'the mighty god' and 'the everlasting father.' The last need mean no more than that the coming monarch would be the abiding father of his country—the glorious ancestor of an unbroken line of kings, as the next verse indicates; and in this very book (xxii. 21) a government administrator is called 'a father to the inhabitants of Jerusalem.' As regards the phrase 'The mighty god,' note that the particle 'the' is not in the original; it is just a character attributed to the child, and not a personal and peculiar nature. As for the word 'god,' the Hebrew of that by no means necessarily refers to Deity. Moses is called a god (Exod. vii. 1): 'And God said unto Moses, See, I have made thee a god to Pharaoh; and Aaron, thy brother, shall be thy prophet.' In the Psalms the judges are called gods (Ps. lxxxii. 6): 'I have said, Ye are gods; and all of you are children of the Most High;' and Jesus recognised that fact, in John x. 35. But this word here rendered 'god' is a frequent one in the Old Testament, and is often not translated god. In Job xli. 25, the word is translated 'mighty.' In Ezekiel xxxi. 11, it is again translated 'mighty,' and is applied to the strong king Nebuchadnezzar, to whom this very word is applied, and who is equally called a god. In Ezekiel xxxii. 21 the word is translated 'strong,' applied to departed heroes. So, in the verse before

us, the same word is used, and the greatest scholars in the world read it 'hero' or 'potentate,' or render it by a phrase indicating a mighty ruler and conqueror. Martin Luther, in his German Bible, rendered it by two words meaning 'mighty' and 'hero.' The other words require hardly any explanation; for, even as they stand, they are all applicable to such a king as the prophet longed for and hoped for, to rule over the hard-pressed nation; and it was with the genuine fervour and hopefulness of a poet-prophet that he hailed him as — Wonderful, counsellor, mighty hero, the father of his country, the prince of peace.

I would only add, with regard to the application of this passage to Christ, that people who take the words 'The mighty god' in their bare literality, and apply them to Christ, will find themselves in a serious difficulty when they come to the words, 'The everlasting father.' Are they also to be taken in their bare literality? If not, why not? If yes, then will any orthodox believer explain to us how he is going to avoid 'confounding the persons' when he accepts the statement that Christ was not only the Son of God, but 'the everlasting Father' too?

With two verses in the beginning of this chapter (Isaiah ix. 1, 2), I will conclude this lecture. These are quoted not very accurately, in Matt. iv. 13-16. The quotation runs thus in Matthew:—

And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying; the Land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Here, a few words from the chapter in Isaiah are lifted clean out of their connection, and made to apply to Christ, just because he is said to have left Nazareth, and gone to live in Capernaum; and this change of residence, we are asked to believe, was predicted 750 years before! It is too much to ask. But turn to the passage itself in Isaiah, and you find, what I have all along been pointing out, that it is part of a long, connected and sustained description of political events then

happening, and that it relates purely to these. In Isaiah the passage is descriptive, not prophetic: it tells of something that has happened, not of something that will happen in 750 years. It tells of a great political event then interesting the nation, the prophet, the court and the king; and is entirely connected with the invasion of Judah by two kings, the hopes centred in the young prince, and the coming triumph of the nation over all its foes. It is the merest piece of accommodation to cut out this passage, or a part of it, as Matthew does, and apply it to an event altogether different, to a date unthought of by the writer, and to a set of circumstances as different from those described in the original record as anything could be. Isaiah is writing of kings, and courts, and peoples, and invasions, and battles, and burnings, and the alternations of hope and fear, light and darkness, among the people; and Matthew violently transfers the picture to a scene 750 years after, and to a man who had nothing to do with these things. Of course, it is open for any one to believe that Isaiah had two things in his mind;—the burning events of his own day and the change of residence of Christ, 750 years after—and that he merged the two events into one prediction. But he who would believe that would believe anything, and all I can do is to lay the evidence before him, and pass on. But if I were to offer such an one advice, it would be this:—Whatever faith you have in Jesus, rest it on surer foundations than on predictions that may fail you at any moment; rest it, as you surely can, upon a moral and spiritual basis which can never fail you—upon the rock of your own deepest convictions, which texts of Scripture can neither give nor take away.

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## THE NEW BISHOP ON IMMORTALITY.\*

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WE wish we could say that Dr. Welldon's book on 'The Hope of Immortality' (London: Seeley and Co.) is a book for to-day. That is precisely what it is not: but, with a clear conscience, we can say that it is a highly creditable and slightly modern representation of old laboured doctrines and expectations. He gives a great number of quite reasonable grounds upon which to build one's faith, but they do not carry one very far. We really want scientific and experimental evidence, such as Psychical Researchers and Spiritualists are giving us. Moreover, Dr. Welldon lays far too much stress on 'Revelation.' Referring to 'Hell,' for instance, he vaguely cites 'the Will of God,' as deciding to give us only a 'mere shadowy outline.' 'Beyond this point, Revelation does not pass; and it were idle, if not even impious, to dream of passing.' That is a good old respectable view, and is very decorously put; but it is nonsense. We none of us know what 'the Will of God' is till we find out by experiment; and 'Revelation' is bounded only by discovery.

Another specimen of Dr. Welldon's path of respectable safety is furnished by his summary of the employments of the heavenly host. He says, 'To sum up what has been said: The conditions of the perfected or Eternal Life in Immortality seem to be these:—

1. An intuitive understanding of the Providential purpose of God as revealed in the Creation, Salvation and Regeneration of the world, but especially and pre-eminently of Mankind.
2. A loyal and happy obedience to the Will of God in ministration, self sacrifice and purity.
3. A continuous ecstasy of devotion before the throne of God and Christ.

These are the conditions of the heavenly life, and the shadow or reverse of these, with its keen, incessant sense of misery, is Hell.'

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\* 'The Hope of Immortality.' An Essay, by the Rev. J. E. C. Welldon. London: Seeley & Co.

What a vague and depressing programme! But perhaps Dr. Welldon includes, in 'ministration, self-sacrifice and purity,' all that we should like to affirm as to the helpful saving intercourse between Heaven and Hell.

But, apart from all this, the book has much in it that deserves attention, and that will repay thought.

## A TRACT UP-TO-DATE.

THE old, old lunatic tract still exists, and it occasionally finds its way to us and to—our big waste-paper basket, which could tell a queer story, if it had the time. But the time-spirit is at work even upon the tract; and the lunatic promises to become quite reasonable and pleasant.

Before us is one of 'The Religious Tract Society's' latest. It is entitled 'The work of the Holy Spirit,' and is quite rationalistic in its view of 'the third person of the Trinity.' 'The Holy Spirit is God within us,' it says. 'As God in His providence is ever working around us, so God the Holy Spirit is ever working within us. This 'God the Holy Spirit' is evidently the all-pervading Spirit of God, in which, of course, even the Unitarian believes, and, indeed, upon which he has long been insisting. He 'quickens the natural conscience,' says the writer of this tract, 'He works in the child, prompting its earliest prayer; He works in the man, prompting his holiest effort; He works in the aged saint, prompting his latest breath of praise. He is the inspirer of all goodness amongst men. He teaches every heart to love. All honour, all truth, all integrity, all kindness that we see in men, are His works.'

What is that but the Unitarian's identification of the Holy Spirit with the all-pervading spiritual influence of Our Father in the spiritual sphere? We assure the people of 'The Religious Tract Society' that this is pure Unitarianism or Rationalism.

We entirely go with this writer when he further says of God, as Holy Spirit, 'He makes it

natural to love God and man with fond affection. . . . He makes heaven in the heart, and He fits the heart for heaven,' but we think he gives himself away and spoils all when he slips into the old groove, and says; 'Only He can reveal the Saviour, and enable us to understand His Godhead, His sacrifice and His love.' We submit that this is gross 'hedging.' The writer does not stand by his first choice. The broad universalism of his doctrine concerning the Holy Spirit, as the author or helper of all love and goodness, is narrowed by this remark that He enables us to understand the Godhead of Jesus. As a matter of fact, no one understands the Godhead of Jesus: at best it is a matter of faith; and, again as a matter of fact, this Holy Spirit utterly fails to suggest to millions of pure spirits, the Godhead of Jesus,—quite the reverse.

No: the oil and water will not mix: but this tract is abundantly gratifying as a sharp sign of advance.

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### THE NATION'S SCHOOLS.\*

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WE are sorry for Mr. Hollowell. He has a sound idea of mountain climbing, and a genuine desire to climb, but he is tied to his chair. In plain English, he has a sound idea of national education, but he is stultified by his submission to the fetish of religious or Bible teaching in the nation's schools. The churchman only laughs at him, and properly so, when he attacks him, insisting upon full church teaching in the schools. Mr. Hollowell conclusively shews that the church took to school teaching in order to make little church folk, and scarcely at all for education's sake: but he is done-for when he also agrees that in the nation's schools you must have religious teaching. Of course the churchman laughs, as we have said, but he does more than laugh. He says, 'If religion, then religion in its entirety. If religion in its entirety, then sound doctrine. If sound doctrine, then teachers who understand it and believe in it.'

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\* Education and popular control. By J. Hirst Hollowell. London: J. Heywood.



You cannot have the fruit, year after year, without the roots.' And poor Mr. Hollowell has no valid reply. His vague offer of 'Bible teaching' is mere subterfuge or foolishness, for no one can tell what Bible teaching means. It may mean impurity, or bad history, or snippets of geography, or pretty story-telling, or literature, or select morality, or dreary fetish-worship, or perfunctory nothingness, or doctrine of any sort, to suit the teacher, and the churchman is businesslike and reasonable when he says, 'But if we are to have religion, let us know what religion is, and let us see that we get it. The offer of the Bible alone is no offer at all, because it may mean anything or nothing, or a conglomerate of opposites.' And the churchman is right.

No, Mr. Hollowell; you will never give us the right solution until you shake off the dead hand of the old superstition, and trust yourself to the good old principle that it is not the business of the State to teach religion at all. That is the winning ticket, if you only knew it.

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## RHODES.

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HONEST and really patriotic men ought to be grateful to Mr. Schreiner for so splendidly shewing up Mr. Rhodes as a 'Progressive.' Here is what he says, in *The Diamond Fields Advertiser*;

It is impossible that a man holding my views should be anything but uncompromisingly opposed to Mr. Rhodes. I am a free trader; he is an ardent protectionist. I wish to see a heavy tax on Cape brandy, and prohibition to the aboriginal natives; he has ever, in all respects, identified himself with the liquor interest. I desire to see the Dutch and English amalgamated into one race; he has driven them asunder, and I believe that if he ever again returns to power the result will be that he will again plunge South Africa into the depths of civil war. I desire to see adult franchise; he has raised the monetary qualification 200 per cent. I am a Liberal on the native question, and wish to raise the native to the very highest pitch of civilisation and culture; he has been the most uncompromising enemy of the native that South Africa has ever had since she became an English possession. His views on the native question are, from my standpoint; disastrous and inhuman. If I were a native I should infinitely rather trust myself to the Bond than to Mr. Rhodes. There are Liberal men, there is a Liberal element, in the Bond;

Mr. Rhodes on the native question, which is the labour question, is simply the capitalist sweater. That my judgment on this point is correct is proved by the fact that the natives and the Bond are to-day opposing Mr. Rhodes's return to power, side by side.

That is from the political side, and is pretty plain. The following is from the financial side, and is the latest utterance of that very competent critic, Mr. A. J. Wilson, who tells a good deal of blunt truth in *The Investors' Review*. He is referring to one of Mr. Rhodes' speeches.

It is hard reading, for this man is by no means an orator ; but jerky and frequently vulgar as the logomachy is, it may come to possess historical interest one of these days, as being the embodiment of an empire-expander's ideal. And what an ideal ! Expansion, yes, to be sure ; but 'if you fellows in Cape Colony refuse to do my bidding then I will try Natal. You are nothing to me by yourselves. I want you to smash Kruger. I expect you to devote your resources to enable me to boom Matabeleland.' 'I' this, 'I' that ; it is 'I' and 'my empire' all through, and yet the impression left on the mind is that a charlatan and not a Cæsar speaks.

We earnestly counsel such of our readers as may be admirers of this Mr. Rhodes to read his speech by the help of a map, and to remember when they come across his frequent outbursts of bad language against Mr. Kruger that he himself by his nefarious Jameson raid did more to render the Boer President obdurate against the alien than the whole of his other opponents put together. As against Kruger, indeed, Mr. Rhodes's language is an outrage on common decency ; but the man is finding his level even in Africa. In the City of London his true character has been gauged long ago. We have found him one of the most unscrupulous, most greedy, and selfish men that ever trod its streets. And men animated by such a spirit never build up enduring States.

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## LEVITICUS.

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THE part of 'The Polychrome Bible' containing the Book of Leviticus is not, on the face of it, as interesting as the Psalms and the Book of Isaiah ; but it is quite as important, as a contribution to the right understanding of the Bible. The work has been done by Dr. S. R. Driver, Regius Professor of Hebrew, and Canon of Christ Church, Oxford, assisted by the Rev. H. A. White, M.A., Fellow of New College, Oxford,—and the book is, of course, published by Messrs. James Clarke & Co., London.

The whole thing has been done in what has been called a 'dry light,' without colour and with-

out noticeable heat. Indeed, all the eminent men who are responsible for these notable volumes appear to be long past the controversialist's stage of feeling and desire. Without argument and without emphasis, as though they were the merest commonplaces, the most revolutionary statements are made;—as, for instance, that this Book of Leviticus has been compiled and edited by many hands,—the greater part of it appearing about 580 B.C., while it took its almost final form at so late a date as about 444 B.C. If the reader will take his ordinary 'reference Bible,' and see to what period the Book is assigned, he will at once perceive the bearing of this.

The honest truth is that the Book of Leviticus is a compilation of legendary and imaginative matter edited in the interests and for the purposes of a priestly class.

Dr. Driver quietly draws attention to the various editings of the book during a great number of years, the incorporation into it of several groups of laws, occasionally inconsistent, and the gradual formation and arrangement of the collection of laws as we now have them. He also draws attention to the origin or 'the original idea' of sacrifice, connecting it, not with sin and atonement, but with gift or tribute presented to the Deity.

The translation breaks away from the old version in many places, and it is particularly vigorous and modern, and the Notes are all that is needed for a clear comprehension of the Text. But we confess that the subject does not attract us, though, in the great evangelical scheme, it is of vital importance.

There are, however, some sunny human gleams, such as the lovely passage, chap. xix. 9-14, which is quite good enough in the old version.

It is interesting, too, to note how utterly monstrous are some of these laws (such as chap. xx. 27). The main uses now of such laws is to shew how far we have got beyond the barbarism and ignorance which gave them birth, how little reason there is for attributing them to the special and supernatural interference of the Almighty, and how idle it is to quote them for our guidance or government now.



We are profoundly grateful to the scholarly and honest men who are doing this work : and we are all the more grateful to them because all they tell us justifies the long-despised 'heretics' of other days.

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## THE TSAR'S APPEAL.

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FOR many years, the friends of the various Peace and Arbitration Societies have been scorned by the responsible and irresponsible supporters of the old 'way of the world.' Their spirit has been satirised, their arguments derided, their point of view condemned. And now, here is the greatest representative of force in the world professing to be moved by this very spirit, urging these very arguments, and adopting this very point of view. It is the most wonderful unveiling of the century.

We say nothing about the Tsar's motive, and we venture no prophecy as to the result, but we want to put on record here a message which, from first to last, expresses our own Gospel, and justifies our hope concerning The Coming Day :—

ST. PETERSBURG, Aug. 27.

The 'Official Messenger' to-day publishes the following :—

'By order of the Tsar, Count Muravieff, on the 24th inst., handed to all the foreign representatives accredited to the Court of St. Petersburg the following communication :—

"The maintenance of general peace and a possible reduction of the excessive armaments which weigh upon all nations present themselves in the existing condition of the whole world as the ideal towards which the endeavours of all Governments should be directed. The humanitarian and magnanimous ideas of his Majesty the Emperor, my august master, have been won over to this view. In the conviction that this lofty aim is in conformity with the most essential interests and the legitimate views of all Powers, the Imperial Government thinks that the present moment would be very favourable for seeking by means of international discussion the most effectual means of ensuring to all peoples the benefits of a real and durable peace, and above all of putting an end to the progressive development of the present armaments.

"In the course of the last twenty years the longings for a general appeasement have grown especially pronounced in the consciences of civilised nations. The preservation of peace has been put forward as the object of international policy. It is in its name that great States have concluded between themselves powerful alliances : it is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces and still continue

to increase them without shrinking from any sacrifice. All these efforts nevertheless have not yet been able to bring about the beneficial results of the desired pacification.

"The financial charges following an upward march strike at the public prosperity at its very source. The intellectual and physical strength of the nation's labour and capital are for the major part diverted from their natural application and unproductively consumed. Hundreds of millions are devoted to requiring terrible engines of destruction which, though to-day regarded as the last word of the science, are destined to-morrow to lose all value in consequence of some fresh discovery in the same field. National culture, economic progress and the production of wealth are either paralysed or checked in their development.

"Moreover, in proportion as the armaments of each Power increase, so do they less and less fulfil the object which the Governments have set before themselves. The economic crises, due in great part to the system of armaments à outrance, and the continual danger which lies in this massing of war material are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in advance.

"To put an end to these incessant armaments and to seek the means of warding off the calamities which are threatening the whole world, such is the supreme duty which is to-day imposed on all States. Filled with this idea, his Majesty has been pleased to order me to propose to all the Governments whose representatives are accredited to the Imperial Court the meeting of a conference which would have to occupy itself with this grave problem.

"This conference would be, by the help of God, a happy presage for the century which is about to open. It would converge in one powerful focus the efforts of all the States which are sincerely seeking to make the great conception of universal peace triumph over the elements of trouble and discord. It would at the same time cement their agreement by a corporate consecration of the principles of equity and right on which rest the security of States and the welfare of peoples."

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## THE DOUKHOBORTSI.

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WE cannot help admiring the touching courage and devoted faithfulness of the few friends of Russian freedom who have in hand the formidable undertaking of removing the persecuted Doukhoborts from Russia. We are glad to hear that about 1,100 men, women and children are already on their way to Cyprus: but there are 6,400 more

who long to go away to a place of freedom and safety. Inquiries are being made about a settlement in Canada : but money is urgently needed. All information will be given by Mr. Tchertkoff, Purleigh, Maldon, Essex.

The Doukhobortsi are described as being a most industrious and prosperous people, accustomed to extensive agriculture, and much given to a very beautiful form of communism in the sense of mutual help and brotherly love.

From Circular No. 4, we extract the following :

Living among wild tribes in the Caucasus, they had, in spite of many hardships, become prosperous, and had won the respect of their neighbours, the Government itself bearing witness to their honesty, industrious habits and general good character. As is well known, however, there has been recently a fresh outburst of persecution against them on account of their refusal to take any part in military service, from which for a time they had been exempted. And now the Russian Government, finding it cannot prevail against them either by threats, tortures, imprisonments, or seductions, is anxious to get rid of them as quickly as it can, and is yet more severely increasing the pressure of persecution to this end.

Send to Mr. Tchertkoff for papers, especially for No. 3 of 'News of the Doukhobortsi.'

## SMOKING CONCERTS.

Apart altogether from any opinion as to smoking, it is surely not a nice sign of the times that 'smoking concerts' are on the increase, and that smoking at nearly all 'functions' is the rule. It is unclean, it is selfish, and it is eminently unsocial, as it drives away or subjects to discomfort those whose mouths and throats and tastes are still fairly pure.

We specially regret to note once more that at the promenade concerts in the beautiful 'Queen's Hall,' London, smoking is invited—and spitting encouraged. It is very lowering to this Hall. Besides it is grossly unfair to those who would like to use the Hall on non-smoking days. Why should we be compelled to inherit the dead tobacco of other people? London air is always bad enough. Why should we deliberately lay ourselves out to make it worse?

## A MODERN SAUL'S CONVERSION.

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WE have had on our table, for some weeks, Part xxxiii. of 'Proceedings of the Society for Psychical Research.' (London: Kegan Paul, Trench & Co. 6s.) About 300 pages of this extraordinary volume are occupied by Dr. Hodgson's Report of long-continued experiments with a certain 'medium,' named Mrs. Piper. Dr. Hodgson has been, and has been admirably known, as a sort of Saul,—a medium-hunter and 'exposer.' In this volume he appears as Paul, and says; 'having tried the hypothesis of telepathy from the living for several years, and the 'spirit' hypothesis also for several years, I have no hesitation in affirming with the most absolute assurance that the 'spirit' hypothesis is justified by its fruits, and the other hypothesis is not.'

On another page, he says, 'It may be that further experiment in the lines of investigation before us may lead me to change my view; but at the present time I cannot profess to have any doubt but that the chief 'communicators' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism.'

A certain reviewer, remarking upon this, says,

This is plain language; what the effect will be upon the mass of the Society time will show. We cannot hope for a wholesale conversion: many of the members like the late Sir David Brewster will never give in to 'Spiritualism,' but a few, perhaps, will be impressed by Dr. Hodgson's report to accept at least tentatively the Spiritual hypothesis and continue their investigations on that line. Dr. Hodgson is one of their oldest members, and they have on previous occasions affirmed their confidence in his perspicuity; he is in the prime of life and in good health, and therefore cannot be suspected of senile inanity, hence his testimony must have weight with the truly philosophic: only the dogmatists and hard shell materialists will ignore it; these 'would not believe though one rose from the dead.'

We cordially agree. The rather foolish scoffers have a hard time before them. They or their successors will have a deal of rubbish to cart away.



## ‘ENTIRE LIBERTY OF THOUGHT.’

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THE CHURCH GAZETTE it still amusing and almost exciting in its piquant naivete. This, for instance, from a late number, positively ripples over with beautiful unconscious mirth and audacity:—

We have occasional visitors at our office—as well as numerous correspondents—who seem exigent for definitions and accurate statements as to our theological position. In the case of some visitors, it does not appear whether they wish to know the opinions of the Editor, or those of each member of the entire staff individually.

But, as Broad Churchmen, we consistently object to efforts at drawing sharp lines of demarcation. Our section do not make them; and, were we to do so, we should, so far, fail to represent our constituents. If we were to adopt one special line of thought, to the exclusion of all else, we should, in fact, be lowering our position to that of the representation of a sect.

But we shall not narrow the issue in this way. The principle we contend for is this: entire liberty of thought for everyone, and such liberty of practice as is consistent with order. The liberty we stand out for is one which concedes equal liberty to others. That is what we understand by the term ‘Broad.’

Now, is not that pretty? But what about the Act of Uniformity? and what about the Articles and Creeds? It is all very well for Canon Eyton to say;—‘Bother the Articles and Creeds!’ but we challenge ‘The Church Gazette’ to say whether the State Church should give ‘entire liberty of thought’ to clergymen who do not believe in ‘born of the Virgin Mary’ and ‘the resurrection of the body.’ If it should, then what is to happen to that dreadful legal document called ‘The Apostles’ Creed?’

Now will ‘The Church Gazette’ tighten its belt and give us an answer?

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## NOTES BY THE WAY.

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FREE COPIES.—We have a good stock of back numbers of THE COMING DAY in perfect condition. These we will gladly forward free of all cost to any of our readers who will send (to 216, South Norwood Hill) post card, with note of name and address, and number that can be used.

THE COMING JUDGMENT DAY.—'Coming Events' is responsible for the following:—

'We talk of Love and Justice, and while our fellows are being elbowed out of existence, or driven into crime for want of the bare necessities of life, the millionaires are making the standard of so-called 'respectability' remote even to the well-to-do. Read the following from 'Tit-Bits,' 26th March, 1898, and then reflect that £20,000 invested at 3½ per cent. would endow a school, a hospital or a working home with £700 per annum for ever.

'Mr. George Gould, with his stair-rails of gold, is not, it appears, to have a monopoly of this form of extravagance, for he is already eclipsed by Commodore Gerry, whose house at the corner of Fifth Avenue and Sixty-first Street boasts a staircase, each step of which has cost him £500.

'The staircase, which has all the appearance of being hewn out of one solid block of the purest marble, is a marvel of graceful design. It is a single staircase, very wide, and of noble proportions as far as the first landing, from which it parts right and left, continuing as a double staircase to the floor above.

'The balustrades are delicately wrought in iron in a pattern of exquisite gracefulness, and the stair-rail is richly plated in burnished gold. At the foot of the staircase, right and left, stand two male figures of heroic proportions, each holding aloft a powerful electric light. The total cost of this regal staircase is £20,000.

'It is a marvel the staircase does not scorch the Commodore's feet!'

SCHOOL BOARD IDEAS.—These wonderful School Board children appear to be in Australia also. A Melbourne paper says that the following questions and answers are perfectly genuine. They were quoted before the Presbyterian Commission of Victoria, and vouched for by Mr. Wishart, the examiner in connection with the 'Allen Bequest.' Poor Allen!—

'What is effectual calling?'

'Calling two or three times at once, or else calling all the time.'

Another answer:—'The work of God's grace whereby we are enabled to live more unto sin and die unto righteousness.'

'What is urged in the Tenth Commandment?'

'Not to be thankful for what we've got.'

Another answer:—'To do everything without covetousness, and look upon ourselves with full contempt.'

'What two classes of men came to see the child Jesus at Bethlehem?'

'Wild men of the East.'

Another answer;—'Wise men of the East offered Jesus the Franchise (frankincense).'

'What cheering words did the Lord speak to S. Paul at Corinth?'

'You shall never see my face again.'

'Who was the first Martyr?'

'Martin Luther.'

Another answer:—'Agrippa.'

'What were his last words?'

'I am the light of the world.'

'What would have saved Sodom from destruction?'

'Ten righteous persons.'

Another answer:—'Water—they had no fire brigade.'

'Why did God command Abraham to offer up Isaac?'

'Because he was not a good man, and did not keep the Sabbath.'

A COMPENSATION FOR STARVATION WAGES.—'Land and Labour' tells a good but pathetic story:—A London Labour M.P. asked a rich landowner how much he paid his agricultural labourers. 'Twelve shillings a week,' was the reply. 'But that is a starvation wage,' protested the M.P. 'Yes,' answered the landlord, 'but you must remember—its constant!'

REFORM?—Have these Hooley sorrows chastened 'The Sun?' or has the editor taken to heart the suggestions of THE COMING DAY? It is actually trying to be tasteful and literary! Its front page lately contained some excellent notes on Tennyson, a little poem almost worthy of Emerson, a notice of 'The Imitation of Christ,' and other hopeful signs of civilisation.

We regret, however, to say that the other pages make up for this lapse into sweetness and light. We find paragraphs with these headings;—'A Raid that killed five,' 'Taken from a Corpse,' 'Distillery on fire,' 'Ten horses burnt to death,' 'Release of a murderer,' 'Shot on his wedding day,' 'A cow-herd's strange death,' 'Nearly burnt to death,' 'Old lady murdered,' 'Death after a rat bite,' 'Another bathing accident,' 'Leyton murders,' 'What a drunken mother did,' 'Too many deaths in his family,' 'Sporting items,' 'Racing Notes,' 'Official scratchings,' 'A brother's cruelty,' and so on. And this is not a picked paper. It is a fair specimen of the London halfpenny papers, every day.

Even if all these horrors are true, why cater for these daily buckets of dirt and garbage and blood?

THE OMAR KHAYYAM EPIDEMIC.—'The Daily Chronicle' has been printing letters calling aloud for a cheap edition of the angelic reflections and the swinish obscenities of that seraphic Ally Sloper,—Omar Khayyam. After reading a batch of these letters one morning, we turned over a leaf and read the announcement that the Omar Club (which, says 'The Chronicle,' meets only to eat and drink), is going to take its annual dinner in September. 'The Chronicle' informs us that 'the Omarians never invite ladies to their banquets.' No one ever accused them of that. If they quoted freely from their grand old rowdy, the ladies who could stand it would have to be very select.

RHODES THE RAIDER.—We are, of course, gratified and thankful at the result of the Cape elections. Mr. Rhodes, after his manner, as good as promised that if he were returned to power, he would go in for crushing President Kruger, and

annexing the South African Republic, and, in order to secure his success, he played his usual cards of falsehood and rowdyism. It is encouraging to find that there is a steadying element in South Africa, strong enough to check even this powerful, masterful and unscrupulous man. The result of the elections might have been better; but they might have been so very much worse.

THE 'VERMILION CEMENT.'—Mrs. Spurgeon, in her life of the great preacher, tells a story which, in less than half-a-dozen lines, reveals the open secret of half of her husband's power. She is recording her first impressions of the young and strange preacher, and her amusement and wonder at his 'huge black satin stock,' his 'long, badly-trimmed hair,' and his blue pocket-handkerchief with white spots, and then says: 'There was only one sentence of the whole sermon which I carried away with me, and that solely on account of its quaintness, for it seemed to me an extraordinary thing for the preacher to speak of the 'living stones in the Heavenly Temple perfectly joined together with the vermilion cement of Christ's blood.'

That sentence was Spurgeon all over, and reveals the pungent, lurid and highly-coloured dramatist, always so dear to the English philistine.

THE CHURCH MILITANT.—A long-suffering but satirical clergyman told his curate that he thought the Church militant was—the choir.

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## NOTES ON BOOKS.

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'SERMON STORIES FOR BOYS AND GIRLS.' By Louis Albert Banks, D.D.: with initial illustrations by Freeland A. Carter. London: Funk and Wagnall. Does anybody want a 'rattling' good book of short stories for youngsters, from six to twelve, according to sense? Here it is. There are about 50 stories, and most of them not a bit like 'Sermon stories,' though there is always a sermon moral,—not obtrusive, but perfectly plain, and with the tack quite visible. The writer is a trifle 'orthodox' here and there, but the little splashes will hurt nobody.

The initial illustrations are very helpful to the bright look of the book. All of them are good; some clever; one, of a lion, on page 27, brilliant.

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'PRESENT DAY MIRACLES.' By W. H. Read. Birmingham: Cornish Bros. This is a simply written story of psychical experiences, during many years, in a private family, two of whose members may now be frequently seen in semi-public seances. We have heard conflicting accounts of these seances, but we have no right to go behind a book, on such a subject, beset as it is with difficulties. The story is a truly



astonishing one, and, from beginning to end, there are all the indications of sincerity and deep conviction. We vote for entire publicity, and, on that ground, welcome this striking and sincere-looking little volume.

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‘FOOTSTEPS IN HUMAN PROGRESS, SECULAR AND RELIGIOUS.’ By James Samuelson. London: Swan Sonnenschein & Co. Nine letters, mainly on the common labours and enterprises of life, intended to illustrate the fact that human progress in material good has gone hand in hand with mental, moral and religious improvement; or, as we might put it, that God has been evolving and educating mankind by means of the work and struggle of ordinary life.

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## EVERY DAY WITH THOREAU.

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OCTOBER.

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‘HE becomes inevitably a classic, because he sincerely and effectually expressed a noble idiosyncrasy; he was the true and faithful reporter of a rare spirit, his own; a spirit of lofty intentions, to which, day by day, he sought to give accordance in the tenour of his own life.’—W. H. DIRCKS.

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- 1—The language of excitement is at best picturesque merely. You must be calm before you can utter oracles. What was the excitement of the Delphic priestess compared with the calm wisdom of Socrates?—*Week*.
- 2—Because the majority of men, like dogs and sheep, are tame by inherited disposition, is no reason why the others should have their natures broken that they may be reduced to the same level.—*Walking*.
- 3—Every man is the lord of a realm besides which the earthly empire of the Czar is but a petty state, a hummock left by the ice. Yet some can be patriotic who have no self-respect, and sacrifice the greater to the less. They loose the soil which makes their graves, but have no sympathy with the spirit which may still animate their clay. Patriotism is a maggot in their heads.—*Walden*.
- 4—Every judgment and action of a man qualifies every other, *i.e.*, corrects our estimation of every other—as, for instance, a man’s idea of immortality who is a member of a church, or his praise of you coupled with his praise of those whom you do not esteem. For, in this sense, a man is consistent above his own consciousness. All a man’s strength and all his weakness go to make up the authority of any particular opinion which he may utter. If he is your friend, you may have to consider that he loves you, but perchance he also loves gingerbread.—*Winter*.

- 5—A man's whole life is taxed for the least thing well done.  
—*Week.*
- 6—Men are more obedient at first to words than to ideas. They mind names more than things. Read them a lecture on 'Education,' naming the subject, and they will think they have heard something important, but call it 'Transcendentalism,' and they will think it moonshine. Or halve your lecture, and put a Psalm at the beginning and a prayer at the end of it, and they will pronounce it good, without thinking.—*Winter.*
- 7—I think that having learned our letters we should read the best that is in literature, and not be forever repeating our a, b, abs, and words of one syllable, in the fourth or fifth classes, sitting on the lowest and foremost form all our lives. Most men are satisfied if they read or hear read, and perchance have been convicted by the wisdom of one good book, the Bible, and for the rest of their lives vegetate and dissipate their faculties in what is called easy reading.—*Walden.*
- 8—Even the tenderest plants force their way up through the hardest earth, and the crevices of rocks; but a man no material power can resist. What a wedge, what a beetle, what a catapult, is an earnest man! What can resist him?—*Letter.*
- 9—The violence of love is as much to be dreaded as that of hate. When it is durable it is serene and equable. It is one proof of a man's fitness for friendship that he is able to do without that which is cheap and passionate.—*Week.*
- 10—Even by night the sky is blue and not black, for we see through the shadow of the earth into the distant atmosphere of day, where the sunbeams are revelling.—*Night and Moonlight.*
- 11—There are a thousand hacking at the branches of evil to one who is striking at the root, and it may be that he who bestows the largest amount of time and money on the needy is doing the most by his mode of life to produce that misery which he strives in vain to relieve. It is the pious slave-breeder devoting the proceeds of every tenth slave to buy a Sunday's liberty for the rest.—*Walden.*
- 12—We shall see but a little way, if we require to understand what we see. How few things can a man measure with the tape of his understanding!—*Winter.*
- 13—It takes two to speak the truth—one to speak and another to hear.—*Week.*
- 14—Man must earn his bread by the sweat of his brow, truly, but also by the sweat of his brain within his brow. The body can feed the body only.—*Letter.*
- 15—It is only when we forget all our learning that we begin to know. I do not get nearer by a hair-breadth to any

natural object, so long as I presume that I have an introduction to it from some learned man. To conceive of it with a total apprehension I must for the thousandth time approach it as something totally strange. If you would make acquaintance with the ferns you must forget your botany.—*Autumn.*

- 16—A man cannot be said to succeed in this life who does not satisfy one friend.—*Winter.*
- 17—The sparrows seem always chipper, never infirm. We do not see their bodies lie about. Yet there is a tragedy at the end of each one of their lives. They must perish miserably; not one of them is translated. True, 'not a sparrow falleth to the ground without our Heavenly Father's knowledge,' but they do fall, nevertheless.—*Week.*
- 18—There is no odour so bad as that which arises from goodness tainted. It is human, it is divine carrion.—*Walden.*
- 19—Only that travelling is good which reveals the value of home and enables me to enjoy it better. That man is richest whose pleasures are the cheapest.—*Spring.*
- 20—The world rests on principles. The wise gods will never make underpinning of a man. But as long as he crouches, and skulks, and shirks his work, every creature that has weight will be treading on his toes, and crushing him; he will himself tread with one foot on the other foot.—*Letter.*
- 21—The unwise are accustomed to speak as if some were not sick; but methinks the difference between men in respect to health is not great enough to lay much stress upon. Some men are reputed sick and some are not. It often happens that the sicker man is nurse to the sounder.—*Week.*
- 22—It is strange that men are in such haste to get fame as teachers, rather than knowledge as learners.—*Spring.*
- 23—A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always, and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it; and did not spend our time in atoning for the neglect of past opportunities which we call doing our duty.—*Walden.*
- 24—As for conforming outwardly, and living your own life inwardly, I do not think much of that. Let not your right hand know what your left hand does in that line of business. It will prove a failure.—*Letter.*
- 25—Better that the primrose by the river's brim be a yellow primrose, and nothing more, than that it be something less.—*Week.*
- 26—I shall never be poor while I can command a still hour in which to take leave of my sin.—*Winter.*

- 27—It is an unfortunate discovery certainly, that of a law which binds us where we did not know before that we were bound. Live free, child of the mist,—and with respect to knowledge we are all children of the mist.—*Walking.*
- 28—Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star.—*Walden.*
- 29—He is the best sailor who can steer within the fewest points of the wind and extract a motive power out of the greatest obstacles.—*Week.*
- 30—The monster is never just there where we think he is. What is truly monstrous is our cowardice and sloth.—*Letter.*
- 31—A man sits as many risks as he runs.—*Walden.*

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## TYPES OF LOVE.

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SWEET Love has come;  
 Radiant with roses;  
     Sunny with smiles;  
 Breathing fond pleadings;  
 Rippling with laughter;  
 Singing and sighing:  
 O the dear darling's  
     Wonderful wiles!

Strong Love has come.  
 Swift as a whirlwind  
     Speeds he alone.  
 Mighty his sword-arm!  
 All the earth trembles  
 As he storms onward.  
 No one like Love can  
     Fight for his own.

Dead Love has come,  
 Borne on strong shoulders,  
     Lances and spears.  
 Women and children,  
 Sternest of warriors,  
 Even the tyrants,  
 Bow heads or give him  
     Torrents of tears.

Heaven's Love has come.  
 Tenderest pity  
     Throbs from above.  
 Steadfastest justice  
 Makes men all brothers.  
 None now gainsay him.  
 All men are loving  
     Lovers of Love.